

# The 7th Sunday after Pentecost

## 16 July 2023

St Mary Magdalene's  
Anglican Church



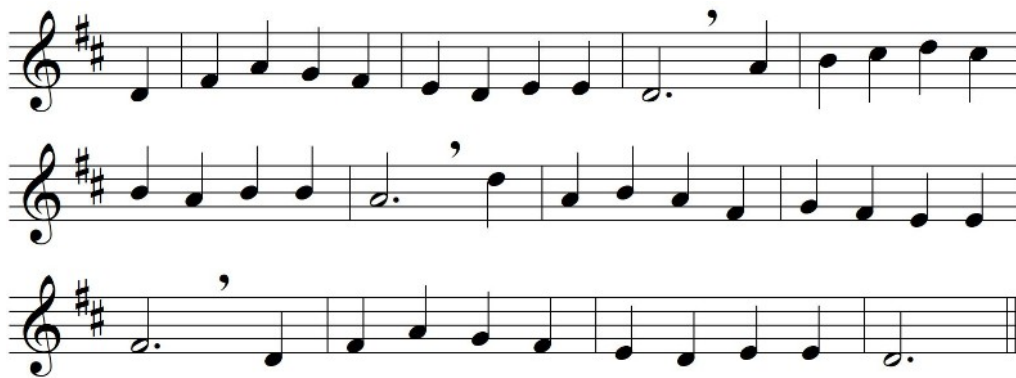
Founded 1886

**Acknowledgement of Country.** As a community, we recognise that the church is built and our worship is offered on the traditional lands of the Kurna people, and close to Tarntanyangga (Victoria Square), which is still an important meeting place for the Kurna people today. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony, in the spirit of Reconciliation.

A ministry of prayer for healing and wholeness will be offered in the Holy Innocents Chapel during the Communion of the People. If you would like to make a note of prayer points or special intentions for prayer, please use the card which is available at the rear of the church.

When the bell rings, all stand and sing the hymn

SURSUM CORDA



**How like a gentle spirit deep within  
God reins our fervent passions day by day,  
and all gives us strength to challenge and to win  
despite the perils of our chosen way.**

- 2 Let God be God wherever life may be;  
let every tongue bear witness to the call;  
all human-kind is one by God's decree;  
let God be God, let God be God for all.**
- 3 God like a mother eagle hovers near  
on mighty wings of power manifest;  
God like a gentle shepherd stills our fear,  
and comforts us against a peaceful breast.**
- 4 When in our vain pretensions we conspire  
to shape God's image as we see our own,  
hark to the voice above our base desire;  
God is the sculptor, we the broken stone.**
- 5 Through all our fretful claims of sex and race  
the universal love of God shines through,  
for God is love transcending style and place  
and all the idle options we pursue.**

Charles Eric Lincoln 1924-2000

### Entrance Antiphon

Cf. Ps. 55:17-20, 23

The choir sings

I will cry to God, who will hear my voice, and redeem my soul in peace. Entrust your cares to the Lord, who will support you, and will never allow the just to stumble.

## Invocation and Greeting

✠ In the name of the Father, and of the Son, and of the Holy Spirit.

**Amen.**

The grace and peace of God the Father and the Lord Jesus Christ be with you all.

**And also with you.**

## Penitential Act

*The choir sings*

Kyrie eleison. Christe eleison. Kyrie eleison.

*The priest, deacon, or another minister says*

Brothers and sisters, let us acknowledge our sins,  
and so prepare to celebrate the sacred mysteries.

*Silence. Then all say*

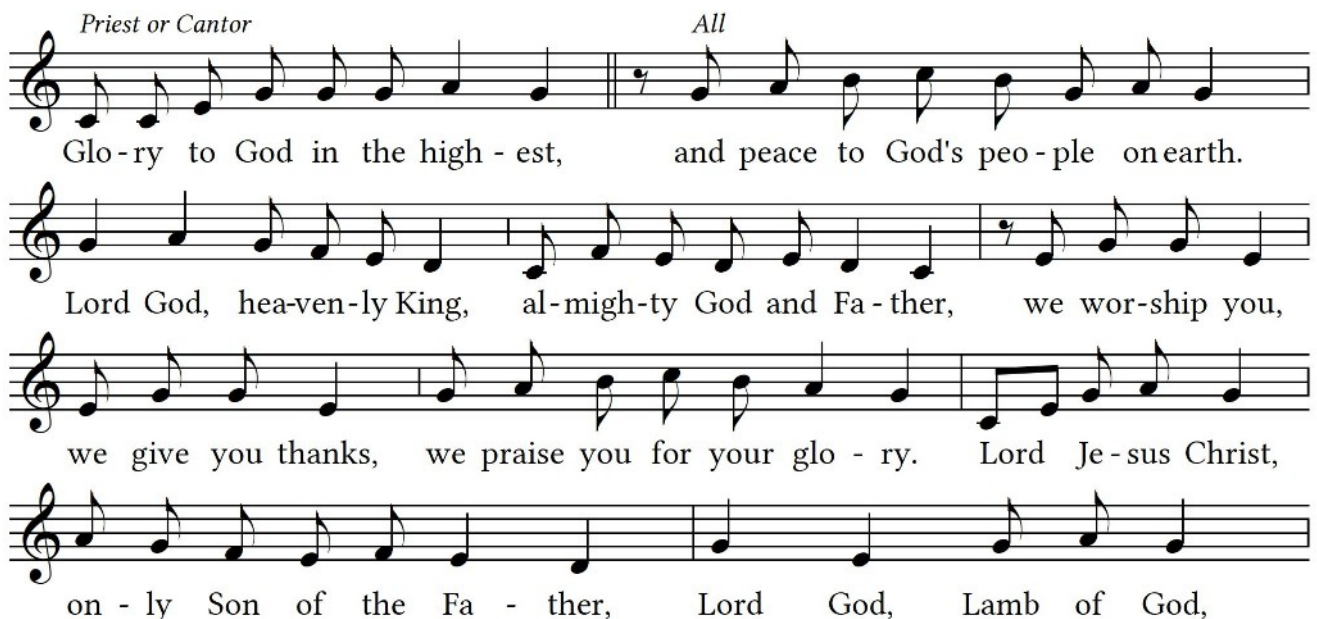
**Merciful God,  
our maker and our judge,  
we have sinned against you in thought, word, and deed,  
and in what we have failed to do:  
we have not loved you with our whole heart;  
we have not loved our neighbours as ourselves;  
we repent, and are sorry for all our sins.  
Father, forgive us.  
Strengthen us to love and obey you in newness of life;  
through Jesus Christ our Lord. Amen.**

*The priest says:*

Almighty God,  
who has promised forgiveness  
to all who turn to him in faith:  
pardon ✠ you and set you free from all your sins,  
strengthen you in all goodness,  
and keep you in eternal life,  
through Jesus Christ our Lord. **Amen.**

## Hymn of Praise

*Priest or Cantor* | *All*

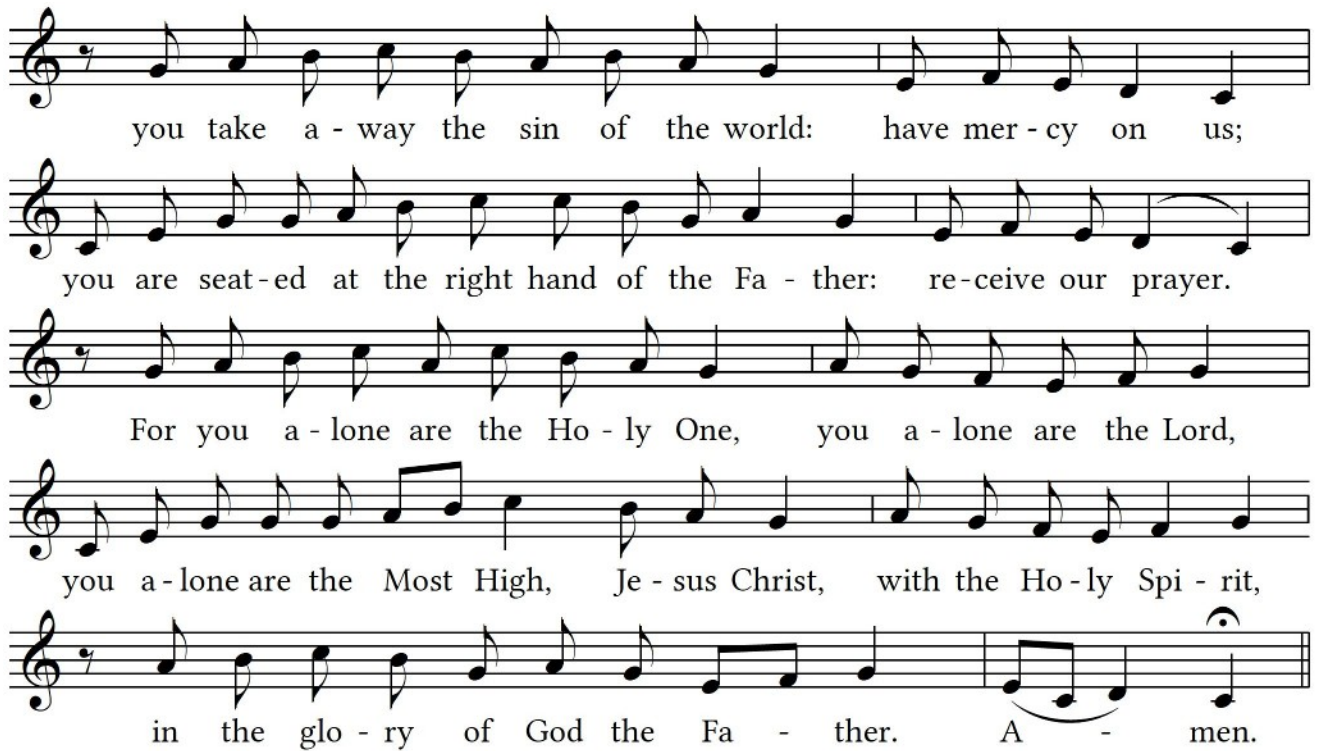


Glo-ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, hea-ven-ly King, al-migh-ty God and Fa - ther, we wor-ship you,

we give you thanks, we praise you for your glo - ry. Lord Je - sus Christ,

on - ly Son of the Fa - ther, Lord God, Lamb of God,



you take a - way the sin of the world: have mer - cy on us;  
 you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.  
 For you a - lone are the Ho - ly One, you a - lone are the Lord,  
 you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,  
 in the glo - ry of God the Fa - ther. A - men.

## Collect

Let us pray.

Bountiful God,

we thank you for planting in us the seed of your word:

by your Holy Spirit, help us to receive it with joy,

and to live according to it,

that we may grow in faith and hope and love;

through Jesus Christ our Lord,

who lives and reigns with you in the unity of the Holy Spirit,

one God, for ever and ever. **Amen.**

## THE LITURGY OF THE WORD

### Old Testament Reading

Genesis 25.19-34

A reading from the book of Genesis.

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the LORD for his wife because she was barren, and the LORD granted his prayer, and his wife Rebekah conceived. The children struggled together within her, and she said, "If it is to be this way, why do I live?" So she went to inquire of the LORD. And the LORD said to her,

"Two nations are in your womb,  
 and two peoples born of you shall be divided;  
 the one shall be stronger than the other,  
 the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle, so they named him Esau. Afterwards his brother came out, with his hand gripping Esau's heel, so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skilful hunter, a man of the field, while Jacob was a

quiet man, living in tents. Isaac loved Esau because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

For the word of the Lord.

**Thanks be to God.**

## Psalm

Psalm 119.105-112

- 105 Your word is a lamp for my feet:  
and a light to my path.
- 106 I have sworn an oath and affirmed it:  
to obey your just judgements.
- 107 I am deeply afflicted, O Lord:  
by your word, give me life
- 108 Accept, Lord, the homage of my lips:  
and teach me your decrees.
- 109 My life is in my hands at all times:  
I do not forget your law.
- 110 For me the wicked have set a snare:  
yet I do not stray from your precepts.
- 111 Your decrees are my heritage forever:  
the joy of my heart.
- 112 I incline my heart to carry out your statutes:  
forever to the end.

## New Testament Reading

Romans 8.1-11

A reading from the letter of Paul to the Romans.

There is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, then the body is dead because of sin, but the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

For the word of the Lord.

**Thanks be to God.**

## Gospel Acclamation

Cf. Luke 8.11

**Alleluia, alleluia.**

The seed is the word of God, Christ the sower;  
whoever finds this seed will remain for ever.

**Alleluia.**

## Gospel Reading

Matthew 13.1–23

The Lord be with you.

**And also with you.**

The Gospel of our Lord Jesus Christ according to Matthew.

✠ **Glory to you, Lord Jesus Christ.**

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: “Listen! A sower went out to sow. And as he sowed, some seeds fell on a path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. If you have ears, hear!”

Then the disciples came and asked him, “Why do you speak to them in parables?” He answered, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. The reason I speak to them in parables is that ‘seeing they do not perceive, and hearing they do not listen, nor do they understand.’ With them indeed is fulfilled the prophecy of Isaiah that says:

‘You will indeed listen but never understand,  
and you will indeed look but never perceive.

For this people’s heart has grown dull,  
and their ears are hard of hearing,  
and they have shut their eyes,  
so that they might not look with their eyes,  
and listen with their ears,  
and understand with their heart and turn—  
and I would heal them.’

“But blessed are your eyes, for they see, and your ears, for they hear.

Truly I tell you, many prophets and righteous people longed to see what you see but did not see it and to hear what you hear but did not hear it.”

“Hear, then, the parable of the sower.

“When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path.

“As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.

“As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing.

“But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields in one case a hundredfold, in another sixty, and in another thirty.”

For the Gospel of the Lord,

**Praise to you, Lord Jesus Christ.**

**Homily**

Fr Steven Ogden

**Profession of Faith**

*All stand.*

Let us together affirm the faith of the Church:

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation,  
he came down from heaven;  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son  
is worshipped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism  
for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life for the world to come. Amen.**

## Prayers of the People

The priest may say

Let us pray for the world and for the church.

The prayers may conclude

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith  
we may by your grace receive,  
through Jesus Christ our Lord. Amen.**

## Greeting of Peace

We are the body of Christ.

**God's Spirit is with us.**

The peace of the Lord be always with you.

**And also with you.**

## THE LITURGY OF THE EUCHARIST

### Offertory Antiphon

Psalm 25.1-2

The choir sings

To you, O Lord, I lift up my soul.

In you, O my God, have I trusted; let me not be put to shame;  
let not me enemies exult over me.

All stand to sing the chant, during which a Collection will be taken up.

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.

Jacques Berthier 1923-94

When all is prepared, the priest says,

Pray, brothers and sisters, that my sacrifice and yours  
may be acceptable to God, the Father almighty.

**May the Lord accept our sacrifice  
for the praise and glory of God's name,  
for our good, and the good of all God's holy Church.**

## Prayer over the Offerings

Father,  
your word creates in us a yearning for your kingdom.  
Receive all we offer you this day, and keep us in your peace;  
for the sake of Jesus Christ the Lord. **Amen.**

## The Eucharistic Prayer

The Lord be with you.  
**And also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

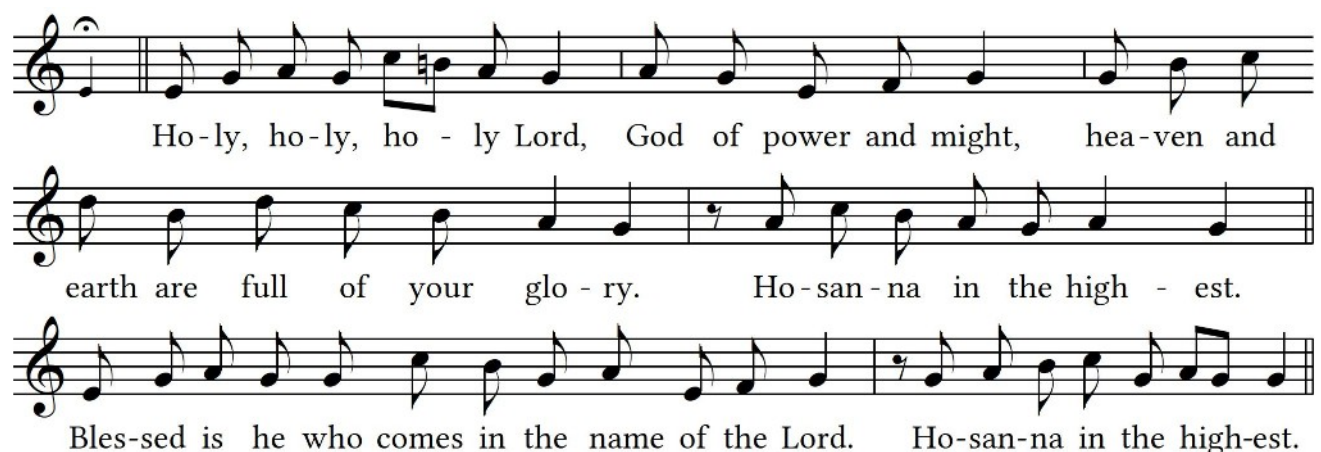
Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

God of all creation,  
you spoke the Word  
and all that is in heaven and on the earth,  
all things, came to be.

Your Spirit hovered over the primal elements,  
and you brought forth life in forms innumerable,  
including this our fragile earth,  
and we amongst its inhabitants.

As our past is in you,  
so our hope for the future rests with you.  
As we have turned from your way,  
so we turn again to the warmth of your love.

And so with the wonders of creation  
and the songs of praise of all your creatures  
both in heaven and on earth  
we praise you now and forever saying:



Ho-ly, ho-ly, ho - ly Lord, God of power and might, hea-ven and  
earth are full of your glo - ry. Ho-san-na in the high - est.  
Bles-sed is he who comes in the name of the Lord. Ho-san-na in the high-est.

In the night that Jesus was betrayed,  
he took bread, work of human hands, gift of our earth,  
and gave thanks to God.  
He broke the bread, gave it to his friends and said:  
Take and eat,  
for this is my body which is given for you.  
Do this in remembrance of me.



Jesus took the wine,  
 work of human hands, gift of our earth,  
 and gave thanks to God.  
 He gave it to his friends saying:  
 This is my blood of the new covenant,  
 shed for you and for many for the forgiveness of sins.  
 Every time you drink of the wine,  
 do this in remembrance of me.

So we proclaim the mystery of faith:

*With vigour*




Christ has died: Christ is risen: Christ will come a - gain.

Therefore God, we who seek your reconciliation;  
 we who need reconciliation one with another;  
 we who hope for reconciliation with all creation,  
 draw close to this mystery.

Send upon us, and these gifts of your creation,  
 the life giving Spirit who first moved upon the waters of the deep.

Unite us with you through the body and blood of your Son,  
 your Word made flesh as your Word has made flesh.  
 Reconcile us to our world and give us the unity and strength  
 by which we can restore your creation and fulfil your will.

By whom, and with whom and in whom,  
 in the unity of your creative Spirit,  
 we stand before you and worship you,  
 God of all, in songs of everlasting praise:

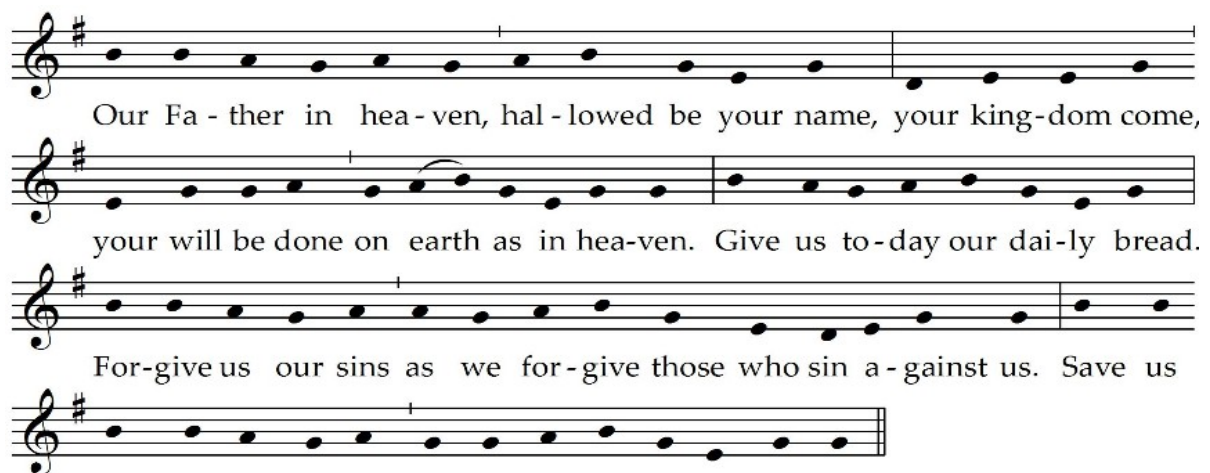


Bles-sing and hon-our and glo-ry and power are yours for ev-er and ev-er. A - men.

### THE COMMUNION RITE

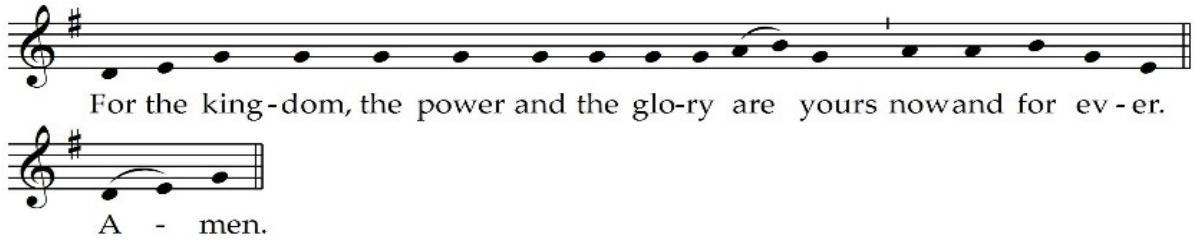
#### The Lord's Prayer

As our Saviour Christ has taught us we are confident to pray:



Our Fa - ther in hea - ven, hal - lowed be your name, your king - dom come,  
 your will be done on earth as in hea - ven. Give us to - day our dai - ly bread.  
 For - give us our sins as we for - give those who sin a - gainst us. Save us  
 from the time of trial and de - liv - er us from e - vil.

Deliver us, Lord, we pray, from every evil,  
 graciously grant peace in our days,  
 that, by the help of your mercy,  
 we may be always free from sin  
 and safe from all distress,  
 as we await the blessed hope  
 and the coming of our Saviour, Jesus Christ.

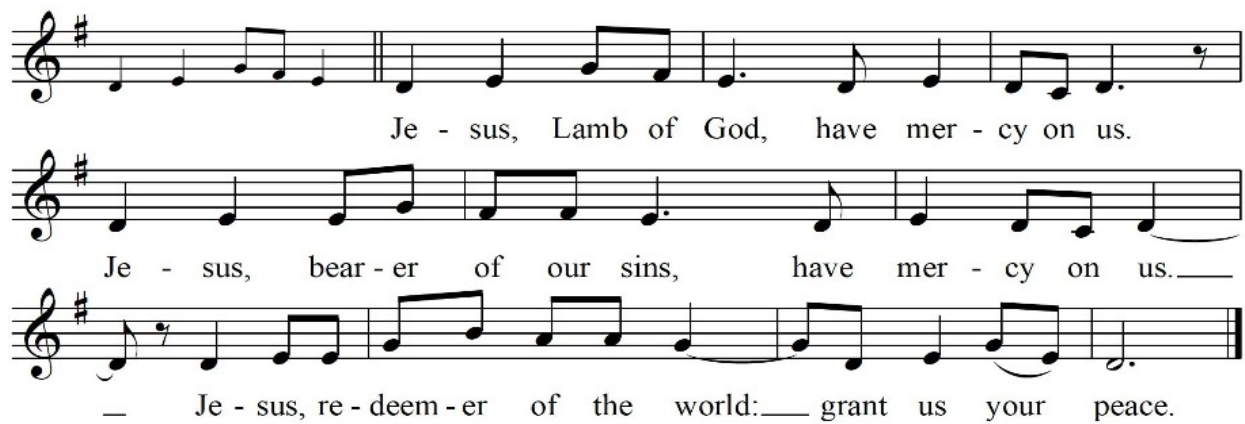


## The Breaking of the Bread

The priest breaks the bread, saying

We break this bread to share in the body of Christ.  
 We who are many are one body,  
**for we all share in the one bread.**

While the bread is broken Agnus Dei is sung.



## Invitation to Communion

The priest says

Behold the Lamb of God,  
 behold him who takes away the sins of the world.  
 Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy to receive you,  
 but only say the word, and I shall be healed.**

All receive Holy Communion, or a blessing, as they prefer. Please approach in single file, returning via the side aisles.

Those who are not to receive the Blessed Sacrament are invited to unite themselves with Jesus by making a Spiritual Communion.

## Act of Spiritual Communion

St Alphonsus Liguori

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

Healing ministry will be offered in the Holy Innocents chapel.

During Communion, the choir sings.

## Communion Antiphon

Psalm 84.4-5

The choir sings

The sparrow has found herself a home,  
and the turtle dove a nest in which to lay her young:  
at your altars, O Lord of hosts, my King and my God!  
Blessèd are they who dwell in your house,  
they shall praise you for ever and ever.

## Prayer after Communion

Let us pray.

Living God,  
in this sacrament we have shared in your eternal kingdom.  
May we who taste this mystery  
forever serve you in faith, hope, and love.  
We ask this in the name of Jesus Christ the Lord. **Amen.**

All stand to sing the Postcommunion hymn.

PADERBORN



**You servants of God,  
your Master proclaim,  
and publish abroad  
his wonderful name;  
the name all-victorious  
of Jesus extol;  
his kingdom is glorious  
and rules over all.**

**2 God rules from on high,  
almighty to save;  
and still he is nigh,  
his presence we have;  
the great congregation  
his triumph shall sing,  
ascribing salvation  
to Jesus our King.**

- 3 **Salvation to God,  
who sits on the throne!  
let all cry aloud,  
and honour the Son;  
the praises of Jesus  
the angels proclaim,  
fall down on their faces  
and worship the Lamb.**
- 4 **Then let us adore  
and give him his right,  
all glory and power,  
all wisdom and might,  
all honour and blessing  
with angels above  
and thanks never ceasing  
and infinite love.**

Charles Wesley 1708-88 alt.

### **Blessing and Dismissal**

The Lord be with you.

**And also with you.**

The peace of God,  
which passes all understanding,  
keep your hearts and minds  
in the knowledge and love of God,  
and of his Son, Jesus Christ our Lord;  
and the blessing of God almighty,  
the Father, the Son, ✠ and the Holy Spirit,  
be upon you and remain with you always. **Amen.**

*The priest, deacon or another minister says,*

Go in peace to love and serve the Lord.

**In the name of Christ. Amen.**

#### **NEXT WEEKEND - CELEBRATING ST MARY MAGDALENE IN 2023**

The Feast of St Mary Magdalene falls each year on 22 July. This year there will be two major events associated with the celebration of our patron.

On **Saturday 22 July** the Parish will provide the meal at the weekly **Mary Mags Dinner**. We decided some time ago that the dinner would be a "Christmas in July" themed dinner, with roasts, puddings, and even some Christmas crackers! We have the catering in hand, and enough volunteers to both cook the food and assist on the night, but would appreciate gifts of cash. Please see Heather Carter after Mass.

On **Sunday 23 July the 10 am Mass** will be of St Mary Magdalene. There will be a procession and there are plans for special music on the day, as well as a slap-up morning tea!

## FR STEVEN WRITES ... A VERY SPECIAL VESTRY

Thank you to all those who contributed to last Sunday's Special Vestry Meeting. Thanks, once again, to our wonderful catering and cleaning-up team. Moreover, if you were not able to be there on Sunday, this is your chance to join in.

At the Special Vestry, we began to develop our parish's theology, where theology is about our shared reflections on life and faith. It is important to do this for its intrinsic worth, but it will also help in the future with planning and priorities.

In technical terms, we are developing an ecclesiology. Ecclesiology is a theology about what it means to be a church. It comes from the word *ekklesia*, which means *assembly*, and it is derived from ancient Greek democratic gatherings in the public square. The apostle Paul uses the term as a way of describing the church, where *church* means an open assembly rather than a building (e.g., Galatians).

Our theology encompasses our experience and our questions, as well as Scripture, tradition, and reason. In the spirit of Rahner's notion that God works from the inside out, we began on Sunday by sharing our values and our passions. Specifically, I was asking about our core values. Here are the key ideas/themes from Sunday:

- Acceptance, an open space, a multi-space, welcoming, learning, sacramentality, inclusion, questioning, clarity, service, volunteering, reflection, advocacy, challenging, witnessing, mystery, divine other, liturgy, music, arts, past-present, capacity to make public statements.

I am putting these ideas/themes in a format (below) we can work build on. I am also inviting you to reflect on this, passing on to me your questions, comments, and suggestions as this is a living document. I have added some theological commentary: -

- St Mary Magdalene's is a welcoming and inclusive Anglican faith community. We follow Jesus, the human one, who worked and died for others in the name of love. His humanity, compassion, and courage shape our faith and practice.
- As a faith community, we are part of a (holy) open space. This is a space for learning, sharing, growing, caring, grieving, and celebrating. We are committed to a life of care, generous service in the church and the wider community. This care is grounded in a commitment to love, social justice, challenging injustice, and advocacy in the public square.
- We are grounded in the life of divine mystery, the divine other, which is disclosed to us in the life of Jesus, and his friends from Galilee. We know and celebrate this mystery in daily life, in friendship and in solitude, in our liturgies, our music, and the arts. All this represents, what we call our sacramental view of life, which is honoured in our sharing of bread and wine.

Please let me know what you think.

Fr Steven

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## 370L FRIDGE TO GIVE AWAY

We have been tidying up the storage areas in the Mission Hall, and have identified a 370L Westinghouse fridge as being surplus to requirements. The fridge is approximately 10 years old, and is in good working order, but has had little use for some years. It is yours to have FREE – the only requirement being that you arrange for the collection! If you or someone you know is interested, please speak to the Wardens.

## **JULY SERMON SERIES: “The human one: On hope and the practice of love”**

What is our ground for hope? It is the practice of love. By love, I am talking about something powerful yet gentle, inclusive, and generous. This love builds community and works for justice in the world. During July, Fr Steven will preach on this theme. The titles of his five reflections are:

- 2 July Welcoming the marginal
- 9 July Queering the church
- 16 July Subverting ageism
- 23 July Mary Magdalene, feminist
- 30 July Irrepressible hope

We first set the context in “Welcoming the Marginal”. Jesus, the human one, with his friends from Galilee, represented a resistance movement inspired by love. Secondly, in “Queering the Church” we considered the need to welcome the stranger, and embrace the outsider, who may well have a prophetic perspective we need to hear. Happily, many other churches are inclusive communities, and I think this the case for three reasons.

This week we consider “Subverting Ageism.” Ageism is to the 21st century what sexism, racism, homophobia, and ableism were earlier in the 20th—entrenched and implicit systems of discrimination, without adequate movements of resistance to oppose them. God is the Creator of all and, through Jesus, experienced the passage of time. As time passes, God shapes people and invites them to join in his ministry. One of the blessings that come to those who are graced with a long life is to reflect on all of life and its inner journey—all the relationships, all the experiences, all that we know to have been authentic and all that has formed and changed us, and made us what we are, in the image of God.

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### **“THE CONVERSATION” DISCUSSION GROUP**

The Conversation is a discussion group, where the group’s questions and aspirations set the agenda. It is based on adult-learning principles, with theological and biblical input from me.

In the first week, we canvassed a range of issues, focusing on the complexity of human experience, the nature of suffering, and our shared humanity. From this, we came up with discussion points for the each week. Those for the next three weeks are:

#### **July 20**

The importance of good ritual. The role of story and symbol in the life of a faith community. How does this relate to the liturgical year? Good ritual is sustaining and renewing, so, what does it take to surprise us? What does it mean to say ritual is premised on divine mystery?

#### **July 27**

What about the Church? In the fourth century, under Constantine, it became “institutionalized” amplifying problems of power and politics in the church. How do we live creatively with our institution? The importance of church as an *ekklesia* (an open space). How do we relate to other denominations? Other faiths?

#### **August 3**

An exploration of mystery. The importance of “Aha!” experiences. What is holiness then? Understanding the limits of monotheism? New concepts: *an-arche* and *aleph*. Understanding the Trinity as symbol and story. What about love, forgiveness, and new beginnings?

**Thursday mornings at 10 in the Mission Hall. All welcome.**

## SERVICE TIMES THIS WEEK

**Thursday** 12 noon Angelus; 12.10 pm Mass (traditional rite)

**Sunday** 10 am Sung Mass with children's ministry and choir

Mass is offered at St Peter's Cathedral from Monday to Friday at 7.30 am, and on Wednesday at 10 am.

Inquiries about Baptisms and Weddings to Fr Steven Ogden.

Confessions or confidential personal time with a priest are always available on request.

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### Regular Giving and Donations

Financial support for our mission and ministry through electronic funds transfer (EFT) is an efficient way of making regular contributions to your congregation. Regular giving helps us plan for the future and ensures you continue offering support when you can't make it to Church.

Our Details: Bank: Bankwest • BSB 305 122 • account no 0324654 • Reference: Your name

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### The Magdalene Centre

82 Gilbert Street, Adelaide Tel (08) 8305 9389

Non-perishable food for those in need can be left in the baskets at the back of the church or delivered to the Magdalene Centre from 12 noon to 3 pm, Monday to Friday.

Donations of cash are welcome via <https://anglicaresa.com.au/cause/magdalene-centre/>.

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### The Collective of St Mary Magdalene (Mary Mags Dinner)

Pray for all those who receive the Collective's weekly support, and who are seeking meals and companionship at other times during the week.

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### Directory

Parish Priest: The Revd Dr Steven Ogden

*Fr Steven's appointment is part-time. His days on duty are Tuesday to Thursday and Sunday.*

Office Email: StMMAdeelaide.Parish@outlook.com • Web: stmarymagdalenes.weebly.com •

Blog: stmarymagdalenesadelaide.org • Facebook: St Mary Magdalene's Anglican Church

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### Next Sunday, 23 July, at 10 am - The Patronal Festival: St Mary Magdalene

Readings: Song of Solomon 3.1-4a • Psalm 63 • 2 Cor 5.14-21 • John 20.1-2, 11-18

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### For Your Prayers

Pray for responsible leadership among the nations as the COVID-19 pandemic continues; pray for an end to violence and oppression; pray for peace and justice, especially for refugees, asylum seekers, and those seeking places of safety and security.

Pray for all those who are troubled in body, mind or spirit, especially Paull, Sim, Jasmin, John Edwards (priest), Peter Garland (priest), Robert Whalley (priest), John Parkes (bishop), Stephan Clark (priest), Mark, Nance, Neil, Elaine, Edward, Neil, Hugh, James, Bart O'Donovan (priest) and Prue O'Donovan (Priest).

Pray for those who have died: those who have worked and worshipped in this place before us; those who have died recently, especially Bev Mitchell and Anne-Marie McCann, and those whose anniversaries of death occur at this time. † *Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.*